THE NEW MAN.

Vol. VII. May, 1902. No. 5.

To Our Readers and Friends Greeting!

Once more we launch "The New Man" to bring its divine message of Hope and Gladness to the Thousands who are earnestly seeking for Light on questions concerning the Higher Life of Health and Beauty in all the Departments of their beings. Once more we are privileged to speak the words of Wisdom heard in the Silence, and from the lips of the Wise Ones (or found in their records), words that—if heeded—will bring Peace, Health, Happiness, and Plenty.

We care little for To-morrow, because To-morrow never comes. As Children of the Eternal Father, we live in an Eternal "Now." We want Deliverance from the evils that beset us *now*, not by denying their existence, but by the study and practice of the Laws by which we may overcome them.

We want Freedom and Deliverance from our baser passions; from our Physical Infirmities and Diseases; from Poverty; from Unhappiness, and Inharmonies of *all* kinds.

That this is possible—at least to a vastly *Greater Extent* than is generally believed possible—was taught and demonstrated by the World's wisest and Greatest Teachers.

We also believe in MAN and his Power to rise triumphant over all his "Enemies." More than this—*we have in a large measure* DEMONSTRATED *it, and have helped others to demonstrate it* beyond any shadow of doubt, as numerous testimonials in our possession fully substantiate.

Our old subscribers are familiar with these facts, and the above statements are presented only for the consideration of those who may see The New Man for the first time. To such we will say that they cannot invest a doller more profitably than *by Subscribing for The New Man.*

The old policy of giving our readers only the best and

METAPHYSICAL AND OTHER PUBLICATIONS.

"The Life," a new weekly journal of Christian Metaphysics and Healing. $1.00 a year. Samples free. A. P. Barton, editor and publisher, 3512 Troost Avenue, Kansas City, Missouri.

"Harmony," a monthly magazine devoted to Truth. $1.00 per year. Send for sample copies. M. E. and C. L. Cramer, editors, 3360 17th Street, San Francisco, California.

"Das Wort," a German magazine devoted to Divine Healing and Practical Christianity. $1.00 a year. Send for sample. H. H. Schroeder, editor and publisher, 2405 N. 12th Street, St. Louis, Missouri.

"Unity," edited by Charles and Myrtle Fillmore. Monthly, $1.00 per year; 1315 McGee St., Kansas City, Mo.

THE LOGOS MAGAZINE teaches the Science of Life. These teachings lead to the mastery of ignorance, poverty, disease, sin, fear and death, through development and culture of natural forces, active or latent in every human being. Published monthly. Price, $1.00 per year. Sample copy free. Address SARAH THACKER, Applegate, Placer county, Calif.

AGENTS WANTED.

Every agent realizes the importance of a handsomely bound, finely illustrated and extremely popular book at the price of one dollar. Forty thousand copies of the "Conquest of Poverty," sold in the paper binding within three months of coming out. Then there came a constant demand for the volume bound in cloth, so we bound it, and illustrated it with scenes from our beautiful home surroundings. Send sixty cents for a sample copy of the book, cloth bound, and instructions "How to Work a County Successfully."

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HARRY GAZE, Editor,
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nite mind of Man.

The man who is in want or suffering cares little for our theories. If we can help him, let us do it; and if we cannot, then don't let us worry him with our beliefs. He has some of his own, which in the final summing up may be as good as yours.

We shall therefore refrain from theorizing as much as possible. This is departure number 1.

2nd. The New Man will give its aid and support in the noble effort to organize men and women of *all* classes and creeds, who are ready and willing, into one great body of workers, whose aim it is *to do something* to help each other.

3d. We shall gather practical and helpful information concerning methods and means for the accomplishment of the physical, financial, moral, mental and spiritual improvement of the individual and the race from various sources.

4th. We shall accept manuscripts for publication in The New Man from all who have something good to say, but at present find ourselves unable to purchase any.

5th. We shall from now on also publish a short story in each issue, if possible, illustrating some great and useful truth or principle underlying human development.

6th. There are many unfortunate ones all over the country, invalids and others, who would like to correspond with one or more sympathetic persons at the distance for mutual pleasure and profit, and we shall be pleased to publish the names and addresses of such, free of charge, if they are subscribers to The New Man.

These are all departures from our old lines, and it is our desire to add other departments which promise to be of material help to our readers. We are ever open to the consideration of suggestions that can in any way increase the usefulness of this magazine.

Why Do We Wait?

Why do we wait till ears are deaf
  Before we speak our kindly word,
And only utter loving praise
  When not a whisper can be heard?

PERSONAL LIBRARY OF THE LATE ALDEN FOUNDATION

Why do we wait untill hands are laid
Close-folded, pulseless, ere we place
Within them roses, sweet and rare,
And lilies in their flawless grace?

Why do we wait till eyes are sealed
To light and love in death's deep trance—
Dear, whis'ful eyes—before we bend
Above them with impassioned glance?

Why do we wait till hearts are still
To tell them all the love in ours,
And give them such late need of praise
And lay above them fragrant flowers?

How oft we, careless, wait till life's
Sweet opportunities are past,
And break our "alabaster box
Of ointment" at the very last!

Oh! let us heed the living friend
Who walks with us life's common ways,
Watching our eyes for look of love
And hungering for a word of praise!

We regret our inabiliy to give proper acknowledgement to the source from which the above poem was taken, as we found it on a fragment of paper. Although it is not entirely faultless from a technical point of view, the sentiment expressed is beautiful, and worthy to be made THE Rule of daily Practice by all of us!

The Secret of Long Life.

BY JOHN F. MORGAN.

It lies in breath and chest exercise. If you would have good health, brilliant mind, enjoy life, be happy and successful, live long and be physically and mentally strong, you must harmoniously tune yourse'f up, find out your correct keynote and build up for yourself an individua' physical body, the same as you would build a material house in which to live, and stop paying rent and taking the chances of being evicted by the landlord,—all of which is very easily done when you know the laws of breath and health culture, as are now being taught to over 300 pupils by Rev. Dr. Ottoman Zaradusht Hanish, Rab-Magi of

Math El.Kharman Temple, Persia, free of all charge, in a course of twelve lessons, one each week, of one hour's duration, in which the pupil is instructed in the laws and rules of health, and an exercise illustrated, which is to be practised at home three times a day for three minutes each day, between sunrise and sunset for one week, to bring the individual into a normal condition. The exercises are very simple, yet thoroughly scientific.

DEEP BREATHING GENERATES VITALITY,

and is an exercise that if scientifically practiced will raise the physical standard to a condition of perfect harmony, which is good health. The pupil is taught to sit in an upright position, spinal column straight, other limbs and muscles relaxed, with weight of the body balanced upon the base of the spinal column and weight of the lower body balanced on the balls of the feet, hands resting lightly on the knees with thumbs out, since the will power is represented in the thumb, and a closed thumb represents a negative condition. In walking we should close the fists, since an open hand is liable to absorb all the vibrations that are afloat in the atmosphere. That is the cause of sensitive ladies feeling depleted after mingling with a crowd. I would suggest to such sensitive ladies, when on the crowded streets and compelled to be seated in a car with a gross physical man, to lock themselves up by crossing the right foot over the left and closing and pressing the first fingers with the thumb, and hold the thought that, I am an egg and my shell extends four feet from me, and no one can break through my shell or atmosphere.

Breath is life. Correct breathing is the most important step toward consciousness of life. To gain the greatest benefits from breathing it is necessary to breathe the individual breath. The purpose and object of such rhythmatical breathing is to attract, retain and distribute Ga Llama (Ga—centralizing, Llama life principle,) which is contained in the oxygen of the air we breathe, and manifests itsgreatest effects during the light period, from sunrise to sunset. The result of this is building of life-tissues throughout the body, the setting of the brain functions into their normal condition, the development of the twelve senses to the highest degree, the increase of the vibrations of the ganglia of the nervous system, the regulation

of the circulation of the blood and its purification, and the magnetic circles of individuality in which all live, move and have their being.

HOW BREATH IS FORMED.

This breath begins with the filling of the upper lobes of lungs, thus opening the cells of the entire lungs, which is the greatest factor in man's existence—the mainspring of life—setting all the magnets of organic existence into activity, normalizing or centralizing the cellular tissues, building substances insuring longevity, and consequent perfect youthfulness. The newly-born child breathes first before giving attention to feeding. Where the breathing is faint it must be established by vigorous manipulations to such a degree as to give the necessary vigor and force before nursing Should breathing fail, life is lost, and no force will retain or regain it. The breath must be full, regular and easy, without strain or a feeling of discomfort to any part of the system.

Physical culture, to be of benefit, must necessarily pay attention to perfect breathing, since through the applied breath the nervous system becomes normalized, and the muscles are strengthened and developed without apparent effort. The individual breath being properly established, pure, wholesome ideas will follow because of the centralized sense condition, resulting in common sense. Then it will be known what, when, and how much to eat and drink. Instead of filling the stomach with food sufficient for eight or ten persons, the requisite amount for one person only will be used. Sickness, constant struggle through life, extreme wealth and poverty, the result of unbalanced brain conditions, will no longer be known. The medical student will not write prescriptions, but will be in the kitchen superintending the cooking and preparation of foods; the patience of the pharmacist will no longer be tried by the compounding of drugs, but he will derive his principal revenue from the sale of cosmetics, lotions, perfumes, etc. Medical schools will turn into cooking schools, where formulæ will be studied for the preparation of various foods. Physical culture and gymnastics will take an elevation to higher realms.

Correct breathing builds up the brain. We must learn how to take brain breath and not stomach breath. The

only way to accomplish this is to concentrate the mind and control every vibration of the nerves and polarize every atom of the entire system.

THE REAL ELIXIR OF LIFE.

By right breathing one can bring himself in harmony with his Creator or source of life. This is the elixir of life that the world seeks. To be in entire harmony with the Creator of this universe is a privilege man possesses, but does not use because he is ignorant of the powers he possesses.

Right breathing opens the door to all that is desirable. It is the key to unlock the secrets of life. It vitalizes, refines and spiritualizes all one's life forces and puts one in control of every emotion and sensation of the body, thus uniting the lower with the higher will. When we were born we breathed "Mother Earth Breath" about three seconds at each inspiration, but we must learn to breathe the "Brain Breath," a rhythmic breathing of about seven seconds to each inspiration and respiration.

CORSETS TO BE AVOIDED.

In all breathing exercises all strained action is to be avoided. Our clothes should be loose. Ladies should not be harnessed up with corsets. When we take our right position we need no support, the spinal column being properly adjusted. Our rooms should be well ventilated with plenty of sunshine, and decorated with colors that harmonize with our different temperaments. Our clothing should also be adapted to our temperaments. While the magnetic temperament can wear to great advantage certain fabrics, texture and colors, the electric temperament needs a different kind. But fine silk underwear, which is the cheapest in the end, seems to be a common meeting ground. When we retire at night we should relax every muscle of the body from all tension and take full and regular inhalations through the nostrils until asleep. Suggest to ourselves that we go to bed to rest and recuperate the physical body. Sleep with the head to the north and upon the right side.

When we awaken in the morning we should open our windows and if possible face the east, and take long, regular, deep breathing exercises for three minutes.

The National League of Helpers.

This is a distinctly utilitarian age. It is also the beginning of a new Spiritual Era, in which the minds of men awaken to a realization of higher truths than the mass of mankind has been able to comprehend in the ages that are past. We are not content any more to merely accept these truths as they come to us, and feel happy in their possession, but we want to utilize them for our own good and those we love.

The idea of human Brotherhood may not be a new one, but we have come to see that it is of no good to the world unless we strive to put it in practice, and really begin to treat others as brothers and sisters to whom we are vitally related, and whose welfare must be dear to us. To accept this idea not merely as a belief, but to make it *a life*, calls for an exercise of the highest altruism.

The "National League of Helpers" is an organization of men and women who really and truly strive to live a life of altruism and devotion to the interests of others. They know that by promoting the welfare of others they promote their own. But as we cannot help others, unless we *Do* something for them, and make *Efforts* in the right direction, it will be readily seen that such a society will grow slowly, because the number of those who will go out of their way to help others are as yet small. Then there are other organizations that have already gathered in some who are living the life of service and helpfulness.

Our readers will therefore not be surprised if we tell them, that we have had *comparatively* few applications for membership in our league. But those who have joined are all in dead earnest, and they are worth hundreds who are not in earnest.

All true helpfulness must be mutual if it becomes necessary. Beggars only constantly receive without giving anything in return, and when it is once understood that the members cannot only be the recipients of assistance from others, but that they must to the best of their ability do something to help others, it will be seen that the society will not be true to its name or mission, unless the members who seek its benefits will also help in the good work. A society in which every one seeks favors, and nobody cares to bestow any, would be an anomaly, and could not

endure.

The needs of men and women are many, and it is desirable that the league be able to meet as many as possible. But to begin with we shall confine ourselves to a few, and increase our field of usefulness, as our growth and capacity will warrant. We shall try to help our members materially, mentally, and spiritually. How can we help people materially?

Time was when we have walked the streets of a great city in search of work, unable to find any, although brain and hands were willing to labor. Still we felt sure that there was a place for us *somewhere*, and if we did not find any then, it was because we were alone in our search, and could not reach anyone at that time who knew any vacancies such as we could fill. The need of hunting for a place among the workers of the world does not exist any more as far as we ourselves are concerned, for we found our place and work long ago. But there are hundreds, aye, thousands, who either now are under that necessity, or may be under it in the near future. What a blessing it would be for such if they could organize for the purpose of helping each other to find a place for those who need it? Everyone at one time or another knows of a place that is waiting for the right man or woman, a vacancy that must be filled. If there existed some medium through which they could give their information to those who are looking for just such a place or vacancy, what a blessing it would be?

There are thousands of men of business who are going under financially because they are in the wrong place. There are other places that could support them if they only knew of the rsght city or town. Most every one of us could by a little investigation find out what lines of business are still needed in their immediate vicinities. But it takes some little time and trouble to do so, and as there is "nothing in it" beyond the consciousness of having paved the way of someone in need, there will not be many who will trouble to do such a thing. And there will be no use in becoming a member of the league unless we do something to help the cause along. If you, dear reader, ever hear of a chance for someone to do business in your city or town, or know of any positions that are vacant, we would be glad to have you write us. You will be blessed

for the doing of this, whether your name is enrolled on our list or not.

Those who are in search of work, or a place where they may do business, will also write us, and we will file their names and addresses, together with their special wants. If we can supply them through your generous help we shall feel happy.

Right here is an opportunity for local branches to do fine work. Suppose there was a lodge of a thousand members here in Omaha who banded together for the purpose of helping each other to find suitable work? What good could they not do? But could they do it if each one was concerned only in finding work for himself, and cared not to exert himself to help others find any? And right here is the weak spot in all such undertakings. We are fully aware of it, and we solicit no names fo membership unless people are naturally in sympathy and willing to help. Such good and earnest souls we shall hail with delight, and we shall know that we possess in quality what we lack in quantity.

It was our purpose to organize under the laws of the state of Illinois and get a charter as a "Society *not* for profit." The list comprising the various officers and boards were nearly complete, when some of the prime movers were called away, and since then we have decided to wait a while, and let actual experience determine what shape and form the league will assume after awhile.

Meanwhile, our faith in the practicability and advisability of such an organization is unshaker, and we shall continue to work toward the desired end. We invite the co-operation of all who are in sympathy with our aims and objects, but only such!

We shall also keep on meeting in Spirit every Monday, Wednesday, and Friday evening at 8.30 P. M., for the purpose of sitting in Silence for 30 minutes. The aim is to make united and concentrated efforts to treat for financial, professional, or business success of the members every Monday. On Wenesday evenings we are treating for Health, physical, mental and spiritual. On Friday evenings we treat for moral health. All those who are struggling with bad habits of any kind, should not fail to unite with us on that night at the stated time, and they cannot fail to be benefited. The treatments are given in the spir-

it and manner as taught in Dr. Braun's works. If you have not read them, you can join anyway, if you simply affirm your oneness with the Spirit of God, in whom is power to give health, strength and success. Affirm that the Spirit *will* give you and the other members what they are seeking.

Of course, anyone may join in our circles, whether he or she be a member of the league or not. But we would prefer to have their names.

There are many unfortunates who are sick, or who are isolalated from those who think as they do. They would be glad to exchange thoughts occasionally with people on their own plane of thought. Such also may make their wants known, and we shall make their names known to each other.

There is also a need of teachers. Thousands are coming into the new thought every month, who dimly feel the truth but are unable to grasp it. Especially if they are sick, and want to apply the Science of Mind in the cure of Mental and Moral Disease, or Self-Development, do they need a little help from those who have already come in to a fuller and clearer light? What good we might accomplish, if every one of us would help only one of these "little children" who are eagerly seeking the better way? Does this not fire you with an earnest desire to help in the good work, and allow us to enroll your name as a "teacher?" No pay should be asked for such services rendered. The editor has in the past seven years treated and advised and enlightened hundreds without asking one penny. If the spirit moves them to send you something in recognition of the service you have rendered them, you may accept if you like. But as this is a society "not" for profit, we must keep out those who join merely for the prospect of making money.

There are then so far four classes of Helpers. The first works on the material plane for the purpose of finding for those who need it, employment, or places where they can do business. These we shall call "Hustlers."

Then we have those who wish to join in our Spirit Communings every Monday, Wednesday, and Friday, whom we shall call "Communicants."

Next we have those who desire mutual cossespondence for comfort and improvement with others, whom we shall

designate "Correspondents."

Last, but not least are the "Teachers," who are able and willing to give some time and effort to assist seekers after Truth and Light.

You may belong to any one or all of these classes, but it will be desirable to have you state in your application to which you desire to belong. As soon as practicable, we shall print a list of all our members which we shall send to each one. Every three months we will get out a new list corrected up to date.

Members of all classes are supposed to be at liberty to write to other members should they be in need of some information concerning the locality in which these other members reside, and when sojourning in a town or city where there are other members, they may call upon them if necessary and practicable.

Finally, we are open to suggestions from all, especially such that will enable us to increase our membership and enlarge our field of usefulness. Pax Vobiscum.

The Solar Plexus.

Every function, not excepting the so-called involuntary, are under the control of the mind, consciously or unconsciously, and are consequently amenable to mental treatment.

The individual has the right to complete dominion over his entire bodily organism, with power to restore harmony in his kingdom, even where structural decay appears in the break-down of the tissues. He is king with full powers.

In these break-downs the "general treatment" has an effect similar to sleep, in affording the generating powers an opportunity to perform their work. But greater power is obtained by the "specific treatment," because it goes deeper than the "general," going to the root of the matter, into the very laboratory of the Spirit where life-forms are generated—recognizing the meeting of the Divine creative forces, Love and Wisdom, at the creative center—generating new cell-forms of life to re-build the "waste places"—setting in motion these very forces through the recognition of their working. For the Divine man really wields Divine powers. All power is committed unto him

who knows his own divinity and lives from his highest.

Swedenborg has given us the key to the problem. By his doctrine of correspondences he shows that all things in the natural world have their correspondene in the spiritual. For as the sun rules the natural world by his double rays of heat and light, so the Divine "Sun (Son) of Righteousness" rules the spiritual world within by its double rays of Love and Wisdom.

The masculine and feminine elements, heat and light, are always a wedded pair, active in their function of generation, creating life-forms on earth wherever its wedded rays fall.

But the moon is an intruder, effecting the divorcement of this wedded pair by absorbing the heat, and reflecting to us only the light. And so we have the words, "moonstruck," "lunacy," (moon-acy), to indicate the death-dealing effects of this separation. In like manner, the the masculine and feminine elements of the Spiritual Sun (Son), Love and Wisdom, in every individual are also married. Nor should these divine principles be divorced. Yet through functioning in the sin consciousness this occurs; which brings us the "moonstruck" results—of failure to re-create necessary cells to preserve the equilibrium of bodily health. The pathological results are indicated by such terms as nervous exhaustion, insomnia, insanity, paralysis, etc.

But can we go to work deliberately, and in a scientific manner, to bring about this equilibrium through regeneration? And how may we handle these Spiritual forces to set them working? When we understand a principle and its mode of operation, we may go to work deliberately and set the law working by recognizing that its working is now going on with the exactness of all Divine laws. For the spiritual recognition of the law of healing will set it working (or intensify its present activities. Ed.).

Therefore, the recognition of health in the spiritual man will start the vital forces working to bring health into bodily expression. For "no one is so holy as he who recognizes his own holiness: no one is so healthy as he who recognizes his own health." You awaken the power within you by recognizing its presence.....

To more forcibly show the practicability of working this law of life, I may be pardoned for bringing forward

a case in point of practical demonstration. A lady whom I had never seen, living 500 miles away, was suffering from nervous prostration and constipation of so severe a type that there appeared to be an intestinal stricture, so that there had been no action of the bowels without enemas for two years. For several weeks I had given absent treatments with indifferent results. But one day in the Silence the principle of generation as the key to the situation came to my mind with great force. To me it was a revelation. Immediately I wrote to her a long letter explaining the principle and the law of its working, as given above, asking her co-operation in the treatment, which was proper, as she was a scientist and a good healer. I gave her the following directions: "To aid in the concentration of thought on the creative center (the nerve ganglion governing the sex function, located in the lower margin of the solar plexus), let the tips of the fingers rest lightly on the abdomen, about four inches below the umbilicus and there recognize the divine forces, Love and Wisdom, the spiritual masculine and feminine uniting in creative act, and generating with omnipotent power new cells or life-forms to build up wasted nerve tissue in all parts which are out of harmony, so bringing in the conscious renewal of life."

According to the patient's report: "The effect was marvellous, almost instantaneous; three free evacuations before night, and complete restoration of regularity, with no further use for artificial appliances." In a very short time the nerves regained their wonted tone, and the perfect equilibrium of health was established.

Succeeding so well in this case, I turned my attention to another absent patient sufferin from what his physician called "nervous exhaustion," a severe type of nervous prostration. So great was his prostration that he would lie in bed and cry like a child, and he had to be carried to the carriage. His response was so quick that in ten days he declared that he was perfectly well, and in a day or two thereafter he started for Boston.

It affords me great pleasure to record these cases of demonstration, if thereby other workers may get an idea which shall be helpful to them in their ministry of healing.

From "*Unity*."

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From "*Unity*."

Beauty Hints.

BY JULIE DE MONTO.

The habit of daily exercise, one of the most important stones in the foundation of good health and good looks, is rarely followed by the woman past early youth. School girls are compelled to take a certain amount of exercise and the girls who "go in for athletics," as a rule, feel the absolute physical need of exercise to work off animal restlessness, but the average girl who does not "go in" for anything except for the prime purpose of having a good time, is apt to drop her outdoor exercise partially as soon as she leaves school and entirely as soon as she is married. How many women are there who make it a rule to take a daily walk even of half an hour s duration?

The majority of women of the middle class, who have no such strenuous social duties as would take them beyond their homes every day confine themselves to the house for the greater part of their time, once they settle down to married life. Her duties, even where a servant is kept, may be stretched out to any degree of absorption the mistress wishes, and there are thousands of women right here in Pittsburg and Allegheny who do not go outdoors more than three times a week. Even these goings are always with some such purpose in view as shopping, marketing or calling.

A walk taken for the sake of the walk, brisk and quick, with all weights of responsibility thrown off the mind, the observation alive to every object within range of vision, the whole being toned up to pleasant exercise, is worth fifty such jaunts as most women content themselves with. It is helpful physically and helpful mentally, and the latter helpfulness is of double potency, as it indirectly affects the physical being and increases the sense of well being and live interest, which adds so infinitely to the preservation of youth and the holding of good looks.

Personal Magnetism.

By P. Braun, Ph. D.

II. MOTION.

NOTICE. The first Lesson of this Course appeared in the April number of last year, which will be sent to new readers for 10c.

Life and Motion are inseparable. Men have long regarded matter as "dead," because under ordinary conditions it could not be observed to have any motion of its own. Nevertheless, leading representatives of physical science now inform us that the particles of yon granite rock continually oscillate, or *vibrate*, and are never in an absolute state of rest. The particles of which water is made up move with greater rapidity and freedom than those of the rock. The particles of alcohol and fluid ether are much finer and more rapid in their motions. Those of the air and the universal ether are finer still and infinitely more rapid in their movements. The finer particled the substance, the more rapid is its inherent motion, and the more powerful the forces which manifest through it. Does it then seem reasonable that, if we can refine the substances of the human body (particularly brain and nerves), and raise its vibrations to a higher pitch, that we will increase and intensify our forces, and manifest greater powers than we are able to do now? That is exactly what Masters and Wondor-workers in all ages and climes accomplished, and what we aim to teach you in these lessons as far as *Personal Magnetism* is concerned. But I would do you a great wrong if I failed to warn you most solemnly not to increase your forces very materially without a proper culture and refinement of your *moral* nature, else you will most surely become the victim of your lower appetites, and expose yourself to control and obsession by the hosts of darkness.

The finer substances, with their more rapid motions, are more necessary to the manifestation and maintenance of Life, than the coarser, or more solid (so-called). Men and animals can maintain life in the physical body for many days without the use of "solid" food.

They can live only a few days if they are debarred from the use of liquids, and if the supply of air is cut off

through some cause, they will perish in a few minutes.

This should teach us a valuable lesson which we will remember when we come to a consideration of deep breathing. For the present we will bear in mind that a certain rate of vibration, or activty, must be maintained among the molecules of the physical body to keep the latter in good health. If these molecules are refined within proper limits their rate of vibration is increased. They become the mediums in which superior forces can manifest their presence, and the new rate forces a still more refined grade of substances to come into an active and harmonious association with the rest, through the law of *sympathetic vibration*. The ordinary unawakened and unrefined individual is "out of tune" with the rates of vibration prevailing on the higher planes of his being, and he does not, ordinarily, come in touch with their beneficient activities. Indeed, their very existence is unknown or doubted by the majority of people, and if they happen to be the actual witnesses of a manifestation of the higher forces, they will shout "Miracle," "the power of God," "Illusion," "Witchcraft," "the devil," etc., as the case may be, never dreaming that the same forces might be under their own control under the same circumstances and condi ions.

We naturally associate the buoyancy of youth with a love of mo ion, and vice versa. So long as we take normal and healthful exercise, we keep up a free circulation of the b'ood within our bodies, which means a proper and prompt elimina ion of waste matter, a free generation of the necessary secretions, an orderly de,osition and assimila ion of new and vitalized substances, etc. It means also a healthy brain, and the possibility of a vigorous exercise of the mental faculties, the moral nature, and the will.

These are fac's which are fully demonstrated in the experience of the human race, and it would not be necessary to call attention to them, if it were not for the ease with which we sometimes forget things, and the inability to see a connection between facts that are vitally related to each other.

For example: We feel dull, sluggish, devoid of energy, while we are otherwise in good health. Our thoughts as well as blood and bowels move with difficulty. We

wonder what is the matter, and instead of trying to find the cause of the trouble and its remedy ourselves, we hire some physician to do the thinking for us, or we induce some kind-hearted healer to exercise his or her vital brain in the production and transmission of "Health-Vibrations for our especial benefit on the "No-Cure-No-Pay plan. How few will seek to cure the trouble through proper exercise, deep breathing, and mental gymnastics practiced by and for themselves? Although these facts may *seem* trivial and commonplace to the "advanced" student, and totally unworthy of a place in a popular course of lessons in the culture of Personal Magnetism, and if they do, such a one is most humbly informed that this course was not written for him. It has been written especially for those who know the value of "little" things, and in this case, *make use of them*.

One such "advanced" *Student* who writes *M. D.* after his name (which in this one instance MAY mean *Mental Density*), recently asked the writer to send him Braun's Mail Course in Magnetic Healing "on approval," adding the comforting information that he—Mental Density—had *studied at least Twenty such courses* without ever learning *anything*. The humble author saw at a glance that here he had accidentally come in contact with the man who knew everything that anybody else knew. This sublime soul could never be content with common facts and little things. Nothing but grand, inexplicable profundities answered *his* exalted needs. He was far too wise to *practice that which he knew*, because results came too slow for him in this well-tried but somewhat old-fashioned way. He was, like many others, constantly yearning for the Unknowable, and on the look-out for some deep and occult, presto-change, now-you-see-it-and-now-you-don't hocus pocus witchery *method*, to make him into a vital, powerful, and successful MAN, which transformation could be brought about only through effort, a close attention to little things, and a most exhilarating exercise of Common Sense. The study of a hundred courser will do us no good, unless we follow the directions, and *Practice* what seems good and useful.

Those of our readers who are willing to be taught, and who are ready to pay the price for the aquisition of *Power* in *Effort* and *Practice*, will find a mine of valuable information in this course, which, if practically applied, will

bring results. Many people mentallydevour stacks of occult and metaphysical literature. They are constantly in search of *new ideas*, which—they fondly hope—will enable them to make "Higher Attainments." They are like some music student who wants to play Bethoven before he has practiced his radimentary exercises, deeming them too simple, and not worthy to waste any time on them. Or, mayhap, he practiced them for a few weeks, and finding himself still unable to play like a Master-musician, he concluded the exercises were not of the right kind. He is constantly on the look-out for the "latest and improved $1.000 Price-method," to replace this after a 400-words-a-minute reading and lightning-calculator trial for a still later one. He is ever ready for "Higher Attainments," which are never attained. He is a soft snap for every big advertizing fake and mountebank who promises "to fill him quick,—while-you-wait —with IMMENSE POWER," at least as long as his money lasts. He sniffs disdainfully at instructions from honest teachers that bring him back to first principles, and summarily dismisses them with the excuse that *he knew that* long ago.

I would not dwell so emphatically on this subject if it did not point out the reason *why* so many fail in the realization of their hopes and aspirations. It makes it plain, furthermore, why I should give any attention to such a subject as Physical Culture. There is a close relationship between mental states and facial expresson as well as the postures and the way we carry our bodies. This will appear to many as self-evident. Not so evident to most people is the fact that our expressions in feature and attitude can and do re-act upon our mental states or moods. And yet this is true within certain limits.

A feeling of joy or pleasure is greatly weakened if we force our features to assume and maintain a sober or serious expression. And how can we feel self-reliant, confident, courageous, and conscious of Power, if we walk around in a hand-dog sort of fashion, with eyes on the ground, the spine curved, and the chest caved in? How, let me ask again, can we appear lovely and attractive in the sight of others, and inspire them with faith and trust in us, unless we cultivate both, the proper mental and moral states, as well as their natural physical expressions.

As the student will find it much easier to cultivate nice facial expressions and correct physical attitudes, we will discuss a few of these first, and reserve the other part for another lesson. The culture of a pleasing exterior without a corresponding development of a beautiful character certainly has its advantages, but is in a sense immoral in that it enables an individual to *appear* that which he is not, and thereby deceive others to a certain extent. To simulate a character which we do not really possess, is legitimate enough on the stage, but in real life it is dishonest. When I advocate the culture of a pleasing exterior, it is solely for its re-actionary value, and to hasten results which in due time would follow the culture of the mental faculties and the ethical-moral nature.

The reader will kindly bear in mind that I do not now refer to Physical Culture as a means to promote heath and develop physical power, but to that part which is intended to assist him in the cultivation of a pleasing exterior.

If you are habitually frowning, learn to relax the muscles of your forehead, and let your eyes shine out bright and clear into the world. Let them look at everybody as though you meant to say "I love you." Just try it and see what magic witchery you are able to perform. Do not reserve this simple practice as unimportant for some rainy day. Begin now, and dear friend—*begin at home*. Try it first on those near and dear to you who are most entitled to your bright looks. You will in time see your own bright, cheerful light reflected in *their* eyes, and oh, what a victory, what an achievement that will be to some who may have become enstranged from those once dear to them.

On the street and in public places try to meet the gaze of others calmly, pleasantly and steadily. If you are bashful and over-self-conscious, you can cure yourself of that disagreeable state of mind by this simple practice alone, especially if you say mentally, whenever you are tempted to lower your eyes, "I love you. Nothing but good can come to me from you. My will is as strong as your own, and I *can* look at you as long as I will to do so."

Should you have difficulties in accomplishing this, practice the following for a while every day. Take a photo of some person who was taken in what photographers call

—the front view," with the eyes looking into the lens while the plate was being exposed. The result of this is that the eyes in such pictures seem to look at the beholder, no matter from what point you look at the picture. Choose the photograph of some one with very bright eyes for your experiments. Place it in a position on a level with your eyes about two feet from you if is is an ordinary cabinet photo. If it should be a life sized picture, you may increase the distance from five to eight feet.

Now try to look at the picture steadily, without winking, concentrating your gaze on the eyes. Do not stare, and relax all strain from the muscles controlling your eyes. Try to look calmly and pleasantly. Of course you will have to wink once in a while, but with continued practice your gaze will become steady.

Unsteady, roving, restless eyes betray a mentally-and often morally-weak character and nervous disposition. If you gain control over your eyes, you strengthen your will that much, and the control of other portions of the body will be easier in proportion as your will becomes stronger. But a fuller discussion of this subject belongs in the chapter on the development of the will.

Next to the eyes and eyebrows, your lips are the most mobile portion of your features. If they are overfull, or show a tendency to relax too much, you should watch them during the day and draw them together more firmly. If they, on the other hand are too thin and have a tendency to compress too much, practice relaxation and massage.

A jaw that drops continually and leaves the teeth apart gives the face a week and irresolute expression. People whose jaw behaves in this manner should try to keep it drawn up, without, however, locking the teeth tight.

The cultivation of a proper manner of speaking also should receive a passing mention. *Look* at people while you talk to them, especially if you wish to impress something on their minds. We need not be rethoricians and elocutionists, but we should strive to use good grammar, pronunciation, accentation and intonation. Americans in particular are given as a whole too much to the use of slang and even worse. Nothing so jars on refined and sensitive nerves as being bombarded with slang phrases, vulgar ejaculations and oaths. One cannot feel attracted to such people, and mentally we place them often on a

lower estimate than they really deserve.

If one feels incapable of correcting and teaching himself, he should pay somebody to do it. Listening to good speakers and actors will be a great help. Reading aloud for half an hour every day from good books will also be found helpful, especially if practiced before a looking glass where we can watch our expressions, which should be in harmony with the meaning of the words.

These are perhaps all "little things," but what a world of difference they make in people. How many of my readers will, after reading this course, subject themselves to a candid analysis, acknowledge their deficiencies, and persistently seek to correct them? Not he of the Mental Density (or Debility) type. Not she who is feverishly looking for "higher attainments," while she overlooks the primary principles of all true development. But blessed is he or she who consider themselves so "poor in spirit," that they are satisfied to learn the A, B, C, of Self-Culture and become proficient in Life's spelling book before attempting to pass into the "higher grades."

But let us pass on to a brief consideration of expression through the physical attitudes we assume. You observe the walk of officers of the army, or of people who have gone through a course of correct Physical Culture. It commands our admiration and respect. Respect, for the erect attitude naturally inspires it, and consciously or unconsciously we associate such qualities as Honesty, Uprightness, Courage, Self-reliance, Consciousness of Authority and Power, Nobility of Mind and Character, etc., with an upright attitude and carriage of the body. It commands our admiration, because of the grace that is manifest in the walk of most of such people. We naturally admire grace and beauty more than slouchiness and ugliness.

Will it then pay us to learn to pay some attention to these things? Most assuredly it will. Just imagine two young people (yourself one of them) approaching some employer who has advertized for a stenographer. One comes in with a nervous, timid air, an ugly scowl on the face, the lips drawn into hard lines, eyes hardly raised from the floor, the head and back bent in a curved line. The other comes in with head erect, elastic, graceful steps, forehead calm and clear, eyes bright and lips smiling.

Which of you will stand the better chance of getting that position?

Or, if you are a man and you two are wooing the same fair lady. To whom, think you, will she give her loving heart and shapely hand? And these are only two of the thousand and one possible situations in which any of us may find ourselves.

Practice facial expression first in front of a looking glass and later on while walking on the street and while at work. Cultivate "the inner laugh," and assume an expression as if something pleased you very much, although you may not feel pleased at the time. Do it for the sake of getting into the habit, and you will never know until you try it, how much your assumed expression will re-act on your feelings, especially when it becomes habitual.

While walking,—be you man or woman, and no matter what particular twists Dame Fashion may dictate—walk with head erect, as if you were carrying something on top, but do not get stiff-necked over it. It must sit loose on the shoulders and easily yield to your other movements. Let your carriage be easy and graceful. Be smooth in your movements. Avoid all jerkiness. Keep the chest well out and the shoulders back. If one is lower than the other, try to carry it a little higher which may be accomplished by persistent practice. But by all means avoid all tense, rigid and stiff attitudes. While you are trying to maintain the *proper* position you should be yielding, supple and pliant in your movements. If you have the opportunity, we would advise a course in Physical Culture under a competent teacher. He or she could also advise you much better regarding the manner of physical exercise which would answer *your* needs.

And now we will return to the latter subject. We included the above suggestions in this lesson, because they naturally form a part of Physical Culture. The reader will bear in mind that I intend to consider first all the means that may be employed on the Physical plane to make him, or her, more vital, healthy, powerful and beautiful, and later those that will apply to the mental, moral, and spiritual planes.

(To be Continued.)

The Secret of Long Life.

(Continued From Page 9.)

During the day in walking always walk on the ball of e foot; never throw the weight upon the heel, since it rs the nervous system.

MENTAL GYMNASTICS GOOD.

Mental gymnastics are a good thing to practice in conection with all breathing exercises. We must concentte the mind upon why we breathe, viz: to obtain by each spiration more life than we inhale, and when we exhale e desire to expel from the system all the effete matter. y such breathing one can generate vital force and make mble the stiffest muscles. Repeated during the day it ill aid in overcoming many of the undesirable conditions at the human body takes on, thus exhilirating every atm, cell and organ of the body. Will power is required concentrate the mind upon what one is doing at all times, overcome the drifting tendency of the senses. We have elve senses, seven full and five half senses, which corspond with the seven full and five half notes of the musal scale; and when we have these twelve senses properly eveloped they emerge into the thirteenth sense, which is ommon sense, that point of development which we are all riving to obtain to become self-centered, well-poised begs. When we become masters of ourselves and all that rrounds us, the elasticity of the body and the clearness f the mind, the strength of the memory, that follow the ntinuance of these exercises are declared to be beyond redibility, and the poise and comfort that succeed more an repay those who understandingly practice them. This brings to each one the "Kingdom of Heaven" hich is within, and no one will ever find it in any other lace than within himself. We have wasted too much me in the past in looking everywhere outside of ourselves for it, *and the secret of life is to be found in breath and ntrol of thought*, because thought is like God, creative; e create our conditions and environment by the power d kind of thoughts we entertain. "As a man thinketh is he."

507 N. Y. Life Bldg., Chicago, Ill.

Smallpox.

The following appeared in the Omaha World-Herald of February 27th., and we give it to our readers for what it may be worth.

"To the Editor of the World-Herald: An article appeared in your paper a few days ago recommending a prescription for the prevention and cure of smallpox. It was composed of the extract of digitalis and sulphate of zinc combined, and given in full doses. These are very dangerous drugs and people should be warned against their use even in small doses, as digitalis in any form, if continued for a time, is a cumulative poison and may kill without any warning by paralyzing the heart and it is almost impossible to antidote its poisonous effect when it takes place.

This prescription is not new. Every doctor of any experience knows that its use has been repeatedly condemned as dangerous and of no value whatever, for the last twenty years, and still it comes up.

Any preventive treatment should be simple and free from danger if placed in the hands of the people. Here is a simple but very effective treatment to prevent smallpox, that anyone may use without danger: Take of sublimed sulphur, about one-half teaspoonful, and put under the hollow of the feet in the hose, and renew it as often as necessary. If very much exposed take of a first trituration of the same, about two grains, morning and night over an empty stomach. This is made by triturating one part of sulphur with nine parts of sugar of milk.

When one member of a family has had smallpox the other members have escaped the disease by using this treatment in a number of instances. Vaccination has, almost invariably failed to take where this is used. Dr. Jenner, the originator of vaccination, recognized this fact when vaccinating a number of soldiers who were using sulphur internally and externally for an infectious skin disease.

This treatment is no experiment, it is based on facts and is free from the dangers of vaccination.

DR. J. M. KEYS.

"How I Became Successful and Wealthy."

BY DR. P. BRAUN.

A little over a year ago the editor of *The New Man* was returning from Chicago to Omaha. There had been a convention in Chicago, and the cars were crowded with people returning homeward. I took a reclining chair near a window, and soon a well-dressed man of middle age made himself comfortable in the seat next to me. When the train pulled out, and the commotion around us had ceased, he pulled a book out of his pocket and began to read. Happening to glance at the book I noticed with some surprise that it was a copy of one of my own publications.

I became interested in the stranger, and a closer scrutiny awakened a desire to form an acquaintance with him. The opportunity soon presented itself. Finding that I was the author of the book he was reading, he in turn became interested. Laying the book aside he shook hands and exclaimed:

"Don't you know, I have been wishing to meet you and thank you for the help you gave me at one of the most critical periods of my life."

"I don't understand," I said, "I never met you before, as far as I can remember."

"That may be," he smiled, "but the help you gave me came through your earliest writings. I shall be pleased to tell you all about it, provided you are interested enough to listen."

"By all means," I said, "let me hear your story."

He began: "In my earlier days I followed Music as a profession. My ancestors were German on my father's side, and my grandmother was a Hungarian lady who for the short space of three years sang at the Imperial Opera in Vienna. Then she was taken sick one winter, and nev-

er afterwards regained her voice. My grandfather met her and ultimately married her. They came to this country where they settled in Ohio. Although she was apparently satisfied with her lot, and ever was a dutiful wife and mother, the loss of her voice was a great disappointment, from which she never wholly recovered.

It was also a source of regret that none of her own children developed any special taste for music. My mother was her youngest child, and and when she married, grandmother came to live with her. Often on winter evenings she would tell us the story of her earlier life and her triumphs as a singer over and over again. I think it must have been the glowing accounts she gave us of her brilliant successes that inspired me with a desire to become a musician. But, alas, my voice proved to be only of the most ordinary kind, and since a career as a singer was out of the question, I decided to become a great player.

My dear grand-mother took great delight in giving me my first instructions. After I had gone through the Public School, she prevailed on my father to send me to the Conservatory of Music at Prague. I left home with high hopes and ambitions, which were to be rudely destroyed, for my father died suddenly and I was called home after an absence of only two years.

Grand-mother also had died meanwhile, and my mother's grief over the loss of the two loved ones drove her nearly frantic for a season. Besides me there were two younger brothers and one baby sister in our family to care for, and since my father had left us very little in the way of resources, I found the burden of care for the family transferred to my own young shoulders. Since I had taken instruction in Pipe Organ, and could play fairly well, I immediately advertized for a position as organist.

One was offered me in F....., a city of about 30,000 inhabitants in Massachusetts. Accordingly, we decided to move there. While with the modest salary I received,

and the money made by giving music lessons, we were enabled to live, I had no opportunities to take further instructions myself. I kept my position for six years, when a new minister came to take charge of our church. He was a very ambitious man, and he worked and schemed hard to make his church the most fashionable one in the city. He introduced many changes, and soon set his heart on getting one of the foremost and efficient organists from Boston to replace me, who had made no name or reputation for myself as yet.

The result was that he induced the trustees to make the desired change, and I received a polite note which stated that my time of usefulness for that church had come to an end.

This blow struck me hard. Although I advertized for a new position, I was unable to find one. For a time I tried to make a living by giving music lessons, but found that even many of my old scholars left me to take instructions from the new man. We got into debt, and when winter came, the outlook was a most gloomy one.

My mother urged me to look around for some other work. At first my pride rebelled against the idea of appealing to others for work, but when I thought of my mother and the little ones, I resolved to sacrifice my pride for their sakes. I began by advertizing myself in the home papers as one who was willing to do "any kind of light work." At the same time I put another advertizement in several musical journals calling attention to the fact that I was now open for engagements as musicteacher, choir leader, or organist. When a few weeks passed and I received no reply, I mustered up courage enough to go to stores, offices, and factories, asking for work. many times I was sorely vexed at the treatment I received, and strange to say, in most instances it was not the owners, but their employees who offended me by their often brutal speech and manner.

Some, of course, treated me kindly and asked me what I could do. Alas, I had never learned anything but music. The few vacancies I found called for skilled and experienced people, and the work which did not require any particular training was too poorly paid.

And so the weeks passed. I still retained a few pupils, but we were getting poorer every day. The grocers and butchers would not trust us any more. I felt hurt over what I then called inhuman selfishness. I could not understand then how these people could refuse to give food to a starving family. What made matters worse, I had taken to drink in order to get some temporary relief from the misery and unhappiness that weighed me down. I felt as if God and man were against me. I became violent in my denunciations of the rich, for, were they not absorbing the wealth that belonged to the people—to me?

And so it will not surprise you very much when I tell you that my mental and moral condition made me peculiarily susceptible to the teachings of Anarchism. I heard them preached for the first time in a saloon late one evening, and what was said seemed to be the acme of sound reasoning and logic. It was very evident to me that something was wrong with the world's social and industrial condition. The rich were getting richer, and the poor poorer every day. I saw nothing for the mass of mankind but slavery and serfdom in the future, and the earth with all her stupenduous resources owned and controlled by a few financiers. Is this right? Is not every human being entitled to share with the rest in all that earth could give, or men collectively could produce? And if better conditions could not be brought about in a peaceful manner, force and violence constituted the only alternative.

Did not the North employ the force of arms in freeing the Negroes from slavery, and did not the French patriots throw off the yoke of a degenerate monarchy in a bloody revolution? Suffice it to state that after some hesitation

I formally joined the small group of Anarchists then existing in our city, and I felt like a hero in thus becoming an acknowledged exponent of an unpopular movement.

Meanwhile matters grew from bad to worse. My music scholars had nearly all left me. Among those who still employed me was Alice Spencer, the only daughter of the wealthy owner of several cotton mills, and the reason why I mention her will become apparent shortly.

One afternoon, a few days before Christmas, I returned home and I found my mother busy washing. I was greatly surprised, for I had seen her do some washing only a few days before. When I questioned her why she was washing again, she broke down and confessed that she was doing this for other people in order to help support the family. She also told me that she had taken my oldest brother out of school and put him to work in one of the cotton mills.

This completely unnerved me. I knew that my mother was too delicate to stand washing for others very long, and I felt like a criminal to allow my brother to work before he had finished his Common School education. But what could I say? Somehow, I felt guilty, and yet I told myself that I had done everything I could do to mend matters. Despair seized me, and I left the house without saying a word. I wandered around the city for an hour or more.

Passing a drygoods store, I remembered that the manager had promised to give me a trial as clerk in one of the minor departments as soon as some alterations which they were then making, should be finished. Looking through the large show windows it struck me that the changes referred to had been made. I stepped inside and soon found the manager. He informed me that I might come on the Monday following to take my place behind the counter. I felt somewhat relieved to know that I had succeeded in obtaining employment, although the wages I was to ge

were pityfully small. When I left the manager he said, "Be punctual and make your personal appearance as pleasing as possible. And, by the way, it would be necessary to leave off drinking beer or other intoxicating liquors, at least during the day time. It might also be *advisable* to give up smoking, but we shall not object to a cigar before you come in. Good-Bye."

I felt my cheeks coloring with resentment. His remarks seemed an affront, and an interference in matters that did not concern him. What right had he to dictate to me in matters so personal as smoking and drinking? I resolved then and there that I *would* smoke and drink as much as I liked.

Mother seemed pleased to hear that I was to have some regular employment. She admonished me to do my best for my employers, because it might prove a stepping stone to something better.

When the day came that I was to be at the big store, I dressed as well as it was possible under the circumstances. I had brushed and brushed my clothes, but no amount of cleaning seemed to hide their shabbiness. But when I was ready to leave the house Mother gave me an encouraging smile and said, "Never mind, you look quite well. God bless you."

The manager also greeted me with a pleased expression when he shook hands with. Giving me some very minute directions, which I considered then rather exacting, he conducted me to my station.

For a few weeks all went well. It was a new experience, and my interest was kept alive for some time. But the time came when that wore off. I longed for my former freedom to come and go when and where I pleased. I found some of the requirements too strict. Some of my customers would often become impatient, and I began to resent it in a way that was never mistaken.

(To be continued.)

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